ARTICLES TO BE ENQVIRED of within the Dioceſſe of *Lincolne*, in the firſt viſitation of the Right Reuerend *Father in God*, RICHARD, *by Gods* prouidence, Biſhop of *Lincolne*, in the yeere of our Lord God 1614. and in the twelfe yeere of he raigne of our moſt gracious *Soueraigne Lord* IAMES, *by the grace of God, King of England, France*, and Ireland, defender of the faith, &c. and of Scotland, the fortie ſeauenth.

LONDON:
Printed for CLEMENT KNIGHT.
1614.

The tenour of the Oath to be miniſtred

to the Church-wardens and Sidemen.

YOu ſhall ſweare, that you and euery of you, ſhall duly conſider, and diligently enquire of all and euery theſe Articles giuen you in charge, and that all affection, fauour, hatred, hope of reward and gaine, or feare of diſpleaſure or malice ſet aſide, you ſhall preſent all and euery ſuch perſon, of, or within your Pariſh, as hath committed any offence, or made any default mentioned in theſe, or any of theſe Articles, or which are vehemently ſuſpected or defamed of any ſuch offence or default. Wherein you ſhall deale vprightly and fully, neyther preſenting, nor ſparing to preſent any, contrary to truth, hauing in this action God before your eyes, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice. So helpe you God, and the holy Contents of this Booke.

Articles to be inquired of within *the Dioceſſe of* LINCOLNE.

Concerning the Clergie.

1 WHether your Church be void of an incumbent, how long it hath beene void, by whom, and at whose order the fruits are gathered and beſtowed.

2 Whether doth your Miniſter faithfully keepe and obſerue, and as much as in him lieth cauſe to be obſerued and kept of others, all and ſingular Lawes and Statutes made for the reſtoring to the Crowne of this Kingdome, the ancient Juriſdiction ouer the State Eccleſiaſticall, and abolishing of all forraine power repugnant to the ſame. And whether doth your Miniſter declare foure times euery yeere (at the leaſt) in his Sermons and other Collations and Lectures, that all vſurped and forraine power is for that cauſes taken away and abolished.

3 Whether is the Common Prayer read or ſung in your Church or Chappell by your Miniſter, diſtinctly and reuerently, vpon all Sundaies and Holidaies in ſuch order as is ſet downe in the booke of Common Prayer, without any kinde of alteration or omiſſion (though there be a Sermon) and at conuenient and vſuall times of thoſe daies: And whether doth your Miniſter aſwell in the reading of holy Scriptures, and ſaying of Prayers, as in the adminiſtration of the Sacraments, obſerue the Orders, Rites, and Ceremonies preſcribed in the Booke of Common Prayer.

4 Whether doth your Miniſter vpon Wedneſdaies and Fridaies weekely (though they be not holy-daies) at the accuſtomed houres of Seruice, (warning being giuen to the people by the tolling of a Bell) read in your Church or Chappell, the Letany and other Prayers pre-

ſcribed in the Booke of Common Prayer, and whether doth euery Houſe-holder dwelling within halfe a mile of the Church come or ſend one of his family to ioyne with the Miniſter in prayers.

5 Whether is the Communion adminiſtred by your Miniſter ſo often as euery Pariſhioner may communicate at the leaſt thrice in the yeare, whereof Eaſter to bee one, and whether doth your Miniſter receiue the ſame himſelfe on euery day that he adminiſtreth it to others, kneeling at the ſame, and whether doth he vſe the words of inſtitution according to the booke at euery time that the Bread and Wine as receiued, in ſuch manner and forme as is preſcribed by the proviſo of the 21. Canon.

6 Whether doth your Miniſter giue warning before hand for the Communion as the 22. Canon requireth.

7 Whether hath your Miniſter admitted to the Communion any notorious offender, or any other, mentioned in the 26. Canon, contrary to the ſaid 26. Canon.

8 Whether hath your Miniſter when he celebrated the Communion, adminiſtred the ſame to any but to ſuch as did kneele at the receiuing therof, or to any that refuſed to be preſent at publike Prayers, according to the Orders of the Church of England, or to any that are common or notorious deprauers of the booke of Common Prayer and adminiſtration of the Sacraments, and of the Orders, Rites, and Ceremonies therein preſcribed, or of any thing that is contained in any of the Articles agreed vpon in the Conuocation 1562. or of any thing contayned in the booke of ordering Prieſtes and Biſhops, or to any that haue deprayed his Maieſties Soueraigne authoritie in cauſes Eccleſiaſticall.

9 Whether haue any in your Pariſh beene vrged to be preſent, or admitted as God-father for his owne childe, or whether your Miniſter or any God-father or God-mother haue vſed or beene ſuffered to make any other anſwere or ſpeech then by the booke of Common Prayer is preſcribed in that behalfe, or whether any that hath not receiued the Communion hath beene admitted to be God-father or God-mother to any Childe.

10 Whether doth your Miniſter vſe to ſigne the Childzen with the ſigne of the Croſſe when they are Baptized, according to the booke of Common Prayer, or is there any in your Pariſh that haue refuſed, or doe refuſe, to haue their Childzen baptized

ed with the signe of the Crosse, as it is prescribed by publike au-
thoritie.

11 Whether hath your Minister subscribed to three Articles mentioned in the 36. Canon. Whether doth hee omit to vse the forms of Prayer, or any the Orders or Ceremonies prescribed in the Communion booke. Whether is your Minister noted or defamed to haue obtayned his Personage, Vicaridge, or other spirituall promotion, by Symonie or other indirect meanes.

12 Whether is your Minister continually resident with you vpon his Benefice, or for how long time hath hee beene absent, and what other Benefice hath hee. Whether hath your Minister vnder him in the Benefice where he doth not reside a Preacher lawfully allowed.

13 Whether doth your Minister (being licensed) preach one Sermon euery Sunday of the yeare, eyther in his owne Cure; or in some other Church or Chappell neere adioyning.

14 Whether doth your Minister (not being a Preacher allowed) procure some who are lawfully licensed to preach monthly amongst you at the least. And whether doth your Minister on euery Sunday when there shall not bee a Sermon preached in his Cure, read some one of the Homelies prescribed.

15 Whether doth your Parson or Vicar not being resident with you, yet dispensed withal for his nonresidencie, according to the Law of this Land, cause his Cure to be supplied by a Curate that is a sufficient and licensed Preacher. And whether doth your Minister (hauing two Benefices) maintayne a Preacher licensed in the Benefice where he doth not reside.

16 Whether is your Curate licensed by the Bishop of this Diocesse in writing vnder his hand and seale, and whether doth your Minister or Curate serue more then one Church or Chappell vpon one day, except that Chappell bee a member of the Parish Church, or vnited thereunto.

17 Whether doth your Minister or Curate not being licensed by the Bishop of this Diocesse for a sufficient Preacher, take vpon him to expound in his owne Cure, or else where any Scripture or matter of Doctrine.

18 Whether hath your Preacher in the Pulpit (or other preaching place) particularly, or namely, of purpose impugned or confuted

any doctrine deliuered by any other Preacher in the same Church, or in any Church neere adioyning.

19 Whether your Minister or any other, although licensed heretofore, to preach, by any Archbishop or Bishop, or by either of the Vniuersities, hath since the publishing of the Constitutions and Canons Ecclesiasticall late published by his Maiesties authoritie, refused to conforme himselfe to the Lawes, Ordinances, and Rites Ecclesiasticall established in the Church of England.

20 Whether doth your Preacher or Minister, in his prayer which he maketh at his Sermon, vse to pray for his Maiestie, for our gracious Queene, the Prince Charles, and all the rest of the Royall Progenie, and with his Maesties whole title, as King of great Britaine, France, and Ireland, defender of the faith, &c. and in all causes, and ouer all persons within his Highnesse Dominions, as well Ecclesiasticall as temporall, next and immediately vnder God, supreame Gouernour. And whether doth he in like manner then pray for the Archbishops and Bishops, and doth he alwaies end his said Prayer with the Lords Prayer.

21 Whether hath your Minister (although he hath a Curate vnder him) twise at the least euery yeare read himselfe the diuine Seruice vpon two seuerall Sundaies, publikely, and at the vsuall times both in the fore-noone and after-noone in the Church: And whether hath he as often euery yeare administred the Sacraments of Baptisme (if there were any to be baptized) and of the Lords Supper, in such manner and forme, and with the obseruation of all such Rites and Ceremonies as are prescribed by the booke of Common Prayer in that behalfe. And whether is there any other that readeth any Lecture, or Catechiseth, or Preacheth in your Church or Chappell within your Parish, that hath not twise at the least euery yeare read himselfe the diuine Seruice vpon two seuerall Sundaies publikely, and at the vsuall times, both in the fore-noone, and after-noone, where he Readeth, Catechiseth, or Preacheth, and likewise as often administred the Sacraments in such manner and forme, and with the obseruation of such Rites and Ceremonies as are prescribed by the booke of Common Prayer in that behalfe.

22 Whether doth your Minister, saying the publike prayers, or ministring the Sacraments or other Rites to the Church, weare a Surplesse with sleeues, and vpon his Surplesse such hood as by the orders of the Vniuersitie is agreeable to his degree. And whether doth your Minister

niſter (being no Graduate) weare any hood contrarie to the 58. Canon.

23 Whether doth your Miniſter vpon euery Sunday and Holiday before Euening prayer for halfe an houre or more, examine and inſtruct the youth and ignorant perſons of his Pariſh, in the ten Commaundements, the Articles of the Beliefe, and in the Lords Prayer, and likewiſe diligently heare, inſtruct, and teach them the Catechiſme ſet forth in the booke of Common Prayer. And whether doth all Fathers, Maſters, and Miſtreſſes cauſe their Children, Seruants, and Apprentiſes, which haue not learned the Catechiſme, to come to the Church at the time appointed, obediently to heare, and to be ordered by your Miniſter vntill they haue learned the ſame.

24 Whether hath your Miniſter celebrated Matrimony betweene any perſons without licenſe firſt had, except the Banes of Matrimonie were firſt publiſhed three ſeuerall Sundaies or Holy-daies, in the time of diuine ſeruice in the Pariſh Church or Chappel, where the parties were dwelling, according to the booke of Common Prayer. And whether hath he ioyned any perſons ſo licenſed in Marriage, but onely betweene the houres of eight and twelue in the fore-none, or in any other place but in the Church or Chappell where one of them dwelleth. And whether hath he ſolemnized any Marriage betwixt any perſons being vnder the age of 21. yeers, although the Banes were thrice aſked, before ſuch time as their Parents or Gouernours haue made knowne vnto him their conſent thereto. And whether doth your Miniſter vſe the Ring in Marriage.

25 Whether hath your Miniſter declared to the people euery Sunday at the time appointed in the Communion booke, what holy-daies or faſting-daies be appointed to be kept the weeke following.

26 Whether doth your Miniſter euery halfe yeere denounce in his Pariſh Church all ſuch of his Pariſh as are excommunicated, and perſeuere therein without ſeeking to be abſolued, or doth he, or any other, wittingly and willingly keepe company with them, or ſet them on worke, or otherwiſe entertaine them which are excommunicate, and whether hath he admitted into the Church any perſon excommunicate, without a certificate of his abſolution. And whether hath your Miniſter, being at any time himſelfe excommunicate or ſuſpended from his Miniſterie, and knowing thereof, either read Seruice publikely in any Church or Chappell, or done any other miniſteriall office during ſuch time of his excommunication or ſuſpenſion.

27 Whether doth your Minister (being a Preacher) endeauour h labour diligently, to reclaime the Popish Recusants in his Parish, f their errours (if there be any such abiding in your Parish) or whet is your Minister ouer-conuersant with, or a fauourer of Recusant whereby he is suspected not to be sincere in Religion.

28 Whether doth your Minister, when as any person is dangerou sicke within your Parish, resort vnto him or her (if the disease be not in tiue) to instruct and comfort them in their distresse, according to the o of the Communion Booke, or as he shal thinke most needfull and con nient. And whether is there a Bell tolled when any is passing out this life, and whether is your Minister then slacke to doe his last 29 Whether hath your Minister refused or delayed to Christen childe with the signe of the Crosse, according to the forme of the B of Common prayer, that is brought to the Church to him vpon S dayes or Holy dayes to be Christened, or to bury the Corps of who was to receiue Christian buriall, that was brought to the Chur or Churchyard, in such manner and forme as is prescribed in the Booke of Common prayer.

30 Whether hath your Minister, being informed of the weakne and danger of death of any Infant vnbaptized in his Parish, and th upon desired to goe or come to the place where the sayd Infant rem to baptize the same, eyther wilfully refused so to doe, or of purpos of grosse negligence so deferred the time, as (when he might haue c ueniently resorted to the place, and haue baptized the said Infant) it through his default vnbaptized.

31 Whether hath your Minister, or any other, taking vpon him place of a Minister, preached, interpreted, or explayned any parcel Scripture, or baptized Children, (vnlesse in case of necessitie) adm stred the Communion, or executed any other ministeriall office in house or houses, but in the Church or Chappell. Whether is there Chaplaine to any Lord, or other within your Parish, that hath preach or administred the Communion in any other place but in the Chap of their Lord, and Masters house. And whether hath such Chapla preached or administred the Communion often, or but very seldo times in such Chappell, and that vpon any other day then on a Sun or Holy day. And whether hath both the Lord and Master of the houses, and their Families at other times resorted to their owne Par Church, and there receiued the holy Communion at the least once e yeere, according to 71. Canon.

32 Whet

32 Whether hath your Minister, or any other within your Parish, appointed or kept any solemne fasts, eyther publikely or in any private houses, other then such as by law are appointed: or whether hath hee bene willingly present at any of them.

33 Whether hath your Minister presumed to appoint or hold any meetings for Sermons, commonly tearmed by some, propheries or exercises, in Market townes, or other places, or hath hee attempted upon any pretence whatsoever, eyther of possession or obsession, by fasting and prayer to cast out any Devill or Devils.

34 Whether hath your Minister or any other whatsoever, within your Parish, met together in any private house, or else where, to consult upon any matter or course to be taken by them or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the Doctrine of the Church of England, or of the boke of Common prayer, or of any part of the gouernement and Discipline now established in the Church of England.

35 Whether doth your Minister vse such decencie and comelines in his apparell, as by the 74. Canon is enioyned him, aswell at home, as when hee goeth abroad: is hee of sober behauiour, and one that doth not vse any base or seruile labour, drinking, or riot, spending his time idely by day or by night, playing at Dice, Cards, or Tables, or any other vnlawfull game, whether is he a louer of discorde amongst his neighbours.

36 Whether doth your Minister in the Rogation weeke vse the perambulation of the circuit of your Parish, appoynted by law, and whether doth hee in the sayd perambulation moue the people to giue thankes to G O D for his benefits, vsing such Psalmes, Prayers, and Homelies, as are to that end set forth.

37 Whether hath your Minister presented to his ordinary, before the feast of S. Iohn Baptist, the names of all Popish Recusants, or Papistly given, according to the 114. Canon.

Concerning the Parishioners.

1 WHether is there any in your Parish, that hath impeached in any part his Maiesties regall Supremacie, in causes Ecclesiasticall, restored to the Crowne, and by the lawes of this Realme therein established.

2 Whether any within your Parish hath affirmed that the Church of England by Law established vnder the Kings Maiestie, is not a true and an Apostolicall Church, teaching and maintaining the doctrine of the Apostles.

3 Whether any within your Parish hath affirmed that the forme of Gods worship in the Church of England established by Law, and contained in the booke of Common Prayer, and Administration of Sacraments, is a corrupt, superstitious, or vnlawfull worship of God, or maintaineth any thing in it that is repugnant to the Scriptures.

4 Whether any within your Parish hath affirmed that any of the thirtie nine Articles agreed vpon in the Conuocation holden at London, 1562. are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe vnto.

5 Whether any within your Parish hath affirmed that the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstitious, or such as being commaunded by lawfull authoritie, men who are zealously bent, and godly affected may not with any good conscience approue them, vse them, or subscribe vnto them.

6 Whether any within your Parish hath affirmed, that the gouernment of the Church of England vnder his Maiestie by Archbishops, Bishops, Deanes, Archdeacons, and the rest that beare office in the same, is Antichristian or repugnant to word of God.

7 Whether any within your Parish hath affirmed and taught that the forme and manner of making and consecrating Bishops, Priests, and Deacons, contayneth any thing in it that is repugnant to the word of God, or that they who are made Bishops, Priests, or Deacons in that forme are not lawfully made, nor ought to be accounted Bishops, Priests, or Deacons.

8 Whether any within your Parish hath separated themselues from the communion of Saints, as it is approued by the Apostles rules in the Church of England, and combined themselues together in a new brotherhood, conuenticles, or vnlawfull assemblies.

9 Whether any within your Parish hath affirmed and published that such Ministers as refuse to subscribe to the forme and manner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truly take vnto them the name of another Church not established by law, & doth presume to publish it that this their

pre-

pretended church hath of long time groaned vnder the burthen of certaine grieuances imposed vpon it, and vpon the members thereof.

10 Whether any within your Parish hath affirmed or maintained that there are within this Realme other meetings, assemblies or congregations of the Kings borne subiects, then such as by the Lawes of this Realme are allowed, which may rightly challenge to themselues the name of true and lawfull Churches.

11 Whether any within your Parish hath affirmed that it is lawfull for any sort of Ministers and lay persons, or of eyther of them to ioyne together, and make Rules, Orders, or Constitutions in causes Ecclesiasticall without the Kings authority, or whether doe you know or haue heard of any that haue, or doe submit themselues vnto them, or beene ruled by them.

12 Whether any of your Parish hath affirmed that the sacred Synode of this Nation lately assembled, was not the true Church of England by representation.

13 Whether any of or in your Parish hath affirmed that no manner of person eyther of the Clergie, or Laity, not being themselues particularly assembled, and personally present in the said sacred Synod, was or is to be subiect to the Decrees thereof in causes Ecclesiasticall.

14 Whether any of or in your Parish hath affirmed that the said sacred Synode assembled, was a company of such persons as did conspire together against godly and religious professors of the Gospell, and that their proceedings in making of Canons in causes Ecclesiasticall ought to be dispised and contemned, or words to the like effect.

15 Whether any within your Parish hath prophaned the Lords day commonly called Sunday, or other holy day, contrary to the Orders of the Church of England, and contrary to the 13. Canon.

16 Whether any within your Parish hath couered his head in the Church or Chappell in the time of diuine seruice, contrary to the 18. Canon. Whether is there any amongst you that doth not then reuerently kneele vpon their knees, when the generall confession, Letany, Ten Commaundements, and other prayers are read, and whether doe they not stand at the saying of the Beliefe, and whether doe they vse all due and lowly reuerence when in time of Diuine Seruice the Lord Iesus is mentioned. And whether any in time of Diuine Seruice is otherwise busied then in quiet attendance to heare, marke, and vnderstand that which is reade or preached,

and whether doe they answere the Minister in their due places, according to the 18. Canon: or whether doe any disturbe the Service or Sermon by walking or talking, or depart out of the Church during the time of Service or Sermon.

17 Whether is there any within your Parish, that haue refused to haue his or their childe baptized by the Minister, or to receiue the holy Communion at his handes, eyther because he is no Preacher, or because he duely obserueth the rites and ceremonies of the Church: and whether hath any within your Parish left their owne Parish-Church, and communicated or caused their Children to be baptized in other Parishes abroad. And whether hath your Parson, Vicar, or Curate, receyued to the Communion any such person or persons, which are not of his owne Church or Parish, or baptized any of their children, and what be their names and surnames offending respectiuely in the premisses.

18 Whether is there any within your Parish, that hauing heretofore béene in the Ministery, and hauing béene eyther Priest or Deacon, hath since voluntarily relinquished the same, or hath betaken himselfe in the course of his life as a layman, neglecting his vocation.

19 Whether any within your Parish haue béene marryed within the degrées prohibited by the Lawes of God, and expressed in a Table set forth by authoritie in the yéere of our Lord God 1563. And whether haue you in your Church such a Table publickely set vp and affixed.

20 Whether doe you know any within your Parish, or elsewhere, that is a hinderer of the Word of GOD to be reade, or sincerely preached, or a hinderer of the execution of the Constitutions and Canons Ecclesiasticall, lately published by his Maiesties authoritie, or a fauter of any vsurped power in this Realme, or a defender of Popish and erroneous Doctrine.

21 Whether any within your Parish haue behaued themselues rudely and disorderly in the Church, eyther in time of diuine seruice, or otherwise, or by walking, talking, or other noyse hindered or disturbed the Minister or Preacher.

22 Whether the fift day of August, and the fift day of November be kept holy, and thankesgiuing made to God for his Maiesties and the States happy deliuerance, according to the ordinance in that behalfe.

23 Whether any person in your Parish doe exercise any Trade or labour,

labour, buy or sell, or keepe open Shops, or Ware-houses vpon any Sunday, or Holy day, by themselues, their seruants, or their Apprentises, or haue otherwise prophaned the sayd dayes. Whether there be any Innekepers, Victualers, or other persons, that permit any persons in their houses, to eate, drinke, or play, during the time of diuine Seruice, or Sermon, or reading the Homilies vpon those dayes.

24 Whether are there any within your Parish, who are noted, defamed, or vehemently suspected to haue held, or to hold any heresie, error, or false doctrine, contrary to the Scriptures, and the established truth in this Church of England, or wilfully and obstinately to haue defended and maintained the same: what be their names and surnames, &c.

25 Whether haue you any within your Parish, to your knowledge, or by common fame, rumour, or report, which haue committed adultery, fornication, incontinency, or incest, or which haue boasted or bragged impudently thereof, or which are commonly reputed to be blasphemers of the name of God, often Swearers, common Drunkards, common Vsurers, common Scolds, or slanderers of their neighbours, or sowers of discord amongst their neighbours, or by their vncleannesse, and wickednesse of life, offensiue to the congregation. And whether haue you any receiuers of incontinent persons, or harborers of women with childe, which be vnmarried, or conueying or suffering them to goe away before they doe penance.

26 Whether hath any person within your Parish quarrelled, or stricken, or vsed any violence vnto or with your Minister, or any other in the Church, or Churchyard, or vsed himselfe disorderly in the Church by filthy and prophane talke, or any other rude and immodest behauiour.

27 Whether doe any of the inhabitants of your Parish entertaine within their house, any sojourners, lodgers, or any common resorters or guests, who refuse to frequent diuine Seruice, or receiue the holy Communion, what be their names, of what qualitie, or condition are they.

28 Whether there bee in your Parish any Popish or sectary Recusant or Recusants, which for any cause whatsoeuer, forbeare to come thither to Church, to common Prayer, or to receiue the Communion, what their seuerall names are, and how long they haue bene Recusants.

29 Whether there be in your Parish any that doe retaine Legacies giuen to the Church, or to other good and godly vses. Whether there is any in your Parish that doe vse Sorceries or Witchcraft punishable

by Ecclesiasticall Lawes, or any that vse any charmes, or vnlawfull prayers, and whether doe any resort to such for helpe.

30 Whether there be any amongst you, or else where within the Diocesse, that haue retained or doe retaine in their custody, or read, sell, vtter, or disperse, carry, or deliuer to others any Bookes, or Libels, set forth eyther on this side or beyond the Seas, by Papists or sectaries against the Oath of Allegiance, the Kings supremacy, in causes Ecclesiasticall, or against the true Religion, and Christian Doctrine now publikely professed in this Church, or the gouernment, or discipline of the Church of England now established, and what be their names, &c.

31 Whether there be any in your Parish that are knowne, or suspected to haue harboured or concealed in their houses, any Popish Priest, Iesuite, or Seminarie, or are there any in your Parish, who are notorious, knowne, or suspected to conceale or keepe hidden in their houses any Popish bookes, Portesses, breuiaries, or other Bookes of Poperie, or any Chalices, Copes, Vestments, Albs, or other Ornaments of superstition vncancelled or vndefaced.

32 Whether is there any Popish Recusant in your Parish that hath laboured, or doth labour to seduce and withdraw others from the Religion now established, or instruct their families or children in Popish religion, or refuse to intertaine any into his or their seruice, but such as concurre with him or them in their Papistrie.

33 Whether there be any married women, or other within your Parish-Church, which after Childe-birth refuse or contemne to come to the Church to giue God thanks for their deliuerie, & to haue the prayers publikely appointed on that behalfe by the booke of Common prayer.

34 Whether hath any man in your Parish, being neither Minister nor Deacon, read Common prayer openly in your Church or Chappell, or administred the Sacraments, or solemnized Matrimonie, or taken vpon him to exercise any other ministeriall dutie in the Church, which is prescribed to bee executed particularly by such as are in holy orders eyther Ministers or Deacons.

35 Whether are there any in your Parish that being married, liue not nor cohabite together as Man and Wife, what is the cause that they so liue asunder.

36 Whether is there any man in your Parish that hath two wiues or more, or any woman that hath two husbands, or any within your Parish that hath resort to, or keepe in their houses any with whom they are suspected to liue incontinently.

Concerning

Concerning the Church, and Church-wardens.

1 WHether haue you in your Church or Chappell the booke of Common Prayer as it was lately explained in some few points by his Maiesties authority, the Bible of the largest volume, the bookes of Homelies allowed by authority, a Font of stone where baptisme is to be ministred, and whether is it set in the ancient diuall place, and whether hath your Minister baptized publikely in any other thing but in the Font.

2 Whether haue you in your Church a decent Table for the celebration of the holy Communion well kept and repaired, whether is it couered in time of diuine Seruice with a Carpet of like or other decent stuffe, & with a faire linnen cloath at the time of the ministration of the Communion, is it placed in good sort in the Church or Chancell, so that the Minister may be heard conueniently of the Communicants. Are the ten Commandements set vpon the east end of your Church or Chappell, & other chosen sentences written vpon the wals of your Church or Chappel. Whether is there a conuenient seat made for the Minister to read seruice in, & whether haue any in your Parish, or any other, remoued it from y diuall place where it anciently stood, to some other place of the Church.

3 Whether haue you a comely and decent Pulpit in a conuenient place within your Church, & is it seemely kept for the preaching of Gods word.

4 Whether haue you a Chest with a hole in the vpper part thereof, and three keyes to it, (whereof the one to remaine with your Minister, the other with you the Churchwardens) set in some conuenient place that the Parishioners may put into it their almes for the poore. Whether doth your Minister especially when any make their last Wills moue his neighbours to giue something to the poore, according the 84. Canon.

5 Whether is your Church and Chappell with the Chancels thereof well and sufficiently repaired, the windowes ther of well glazed, the flowres paued plaine and euen, and all things there, in decent sort, without dust or any thing that may be noysome or vnseemely. Whether is your Churchyard well & sufficiently fenced & maintained with wals, rayles or pales, and clenly kept, and whether any haue pulled downe any Bell or Bells in the steeple, or conuerted them or any other of the Church goods to their priuate vses.

6 Whether is your Parsonage or Vicaridge house with other their buildings & edifices, your parish almshouse & Churchhouse in good reparations

and

and are they employed to godly and their right holy vses. Whether [illegible] there any Victualing, Tipling, or Ale-selling, kept or vsed in [illegible] on house of your Parson or Vicar.

7 Whether haue you, the Churchwardens or Sydemen, from [illegible] to time done your diligence in not suffering any idle person eyther [illegible] Church-yard or Church-porch, in Seruice or Sermon time.

8 Whether hath there been prouided against euery Communion, a [illegible] ficent quantitie of fine white Bread, and of good wholesome Wine [illegible] the Communicants, that shal receiue, and whether that Wine be brought in a cleane and sweet standing Pot or Stoop of Pewter, or of other pure mettel. Whether you the Church-wardens, or Questmen, together with your Minister, doe take diligent heede and care, not onely that all and euery of your Parish, doe receiue thrice in euery yeere (if they be of lawful age) but also that no Strangers come often, and commonly from other Parishes to your Church and receiue with you.

9 Whether haue you the Church-wardens, or your Minister, or any other, suffered any man to preach within your Church or Chappel but such as by shewing their lycense to preach, haue appeared to be sufficiently authorized thereunto. And whether haue the Churchwardens before you, and you the now Churchwardens and Sydemen for your time, caused the names of all Preachers that come to your Church or Chappell from any other place, to be noted and written in a Booke: and whether hath euery such Preacher subscribed therein his name, the day when he preached, and the name of the Bishop of whom he had licence to preach: and whether is that booke safely laid vp to be had in readines when the Bishop shall require it.

10 Whether haue you a decent and comely Surplesse with sleeues for your Minister to weare in time of diuine Seruice.

11 Whether is there in your Parish a sufficient Register Booke of Parchment, of Marriages, Christenings, and Burials, whether are all the names of those that haue beene eyther Christened, Married, or Buried, since the beginning of her late Maiesties Raigne, newly written into the said Booke: whether doth the Minister euery Sunday, immediately after Morning or Euening prayer, read the names of those that were either Christened, Married, or Buryed the weeke before. Haue you a sure Coffer with three Lockes and Keyes, for the Minister and the two Churchwardens, to keepe the sayd Booke in respectiuely according to the 70. Canon.

12 Whether

12 Whether haue you, or your successors the Church-wardens, suffered any Playes, Feasts, Bankets, Suppers, Church-ales, Drinkings, temporall Courts, or Leets, Lay-iuries, Pulkers, or any other prophane vsage, to be kept in your Church, Chappell, or Church-yard, or the Bels to be rung superstitiously vpon Holy-dayes, or eues, abrogated by the booke of Common prayer, or at any other time, without good cause.

13 Whether were you chosen Church-wardens and Questmen, according to the 89. and 90. Canons: whether haue your Predecessors, the Churchwardens, giuen vp a iust account of their doing and office, according to the sayd 89. Canon, and deliuered vp to the Parishioners whatsoeuer money or other thing of right belonged to the Church or Parish, which remained in their hands, and by you receiued by Bill indented.

14 Whether haue the olde Church-wardens giuen vp a Bill of presentment, according to the 118. Canon.

15 Whether the Churchwardens lack before you, or any their predecessors, haue of any priuate corrupt affection concealed any crime or other disorder in their time done in your Parish, and haue not presented the same to the Ordinarie.

16 Whether haue you, as often as occasion serued, made a leuey for and towards the repayre of your Church, or any part thereof, and whether haue any either of your Parish or else where, who by law or custome, was to pay such leuey or assesment, refused to pay the same.

Concerning Schoole-masters.

WHether is there any within your Parish, that doth teach eyther in priuate house or in publike Schoole, any children or others but such as be allowed by the ordinary, hauing first subscribed to the first and third Articles, mentioned in the 36. Canon. Whether doth your Schoole-maister teach his Schollers the Catechisme heretofore by publike authoritie set forth: doth hee bring his Schollers on Holy and festiuall dayes to the Church, to heare Sermon, and there see them quietly behaue themselues. Whether doth hee teach any other Grammer then that which is called the Kings Grammer, set forth by Authoritie of King Henry the eyght. And whether hath such Schoolemaster eyther spoken, written, or taught against any thing whereunto he hath formerly subscribed in the presence of his Ordinary.

Concerning the Parish Clerke and Midwiues.

1 WHether haue you a fit Parish Clerke, aged 20. yeares at least, of honest conuersation, able to read and write, whether are his wages paid without fraud, according to the ancient custome of your Parish.

2 Whether are such as practise in Phisicke in your Parish, and your Midwiues of good name and credit, are they licensed thereunto by the Ordinary.

Concerning Ecclesiasticall Officers.

1 WHether doe you know or haue heard that the Chancellor, Arch-deacon, Commissarie, Officiall, or any other vsing Ecclesiasticall Iurisdiction within this Diocesse, the Registers or Apparitors, or any of them haue at any time winked at, and suffered any aduoltery, incest, or incontinency, or other faults or offentes whatsoeuer presented or made knowne vnto them to passe and remaine vnpunished and vncorrected for money, reward, bribe, pleasure, friendship, or any other partiall respect, or suppressed or concealed any excommunication of or against any Recusant.

2 Whether do you know or haue heard of any within your Parish or else-where since your being in office, or before, that did pay or giue any summe or summes of money or other reward, or that did enter into any bond or contract to any whatsoeuer, for the changing and commuting of penance. If so, say, what, how much, by whom, to whom, and your knowledge of the disposing of such summe of money so paid for commuting of penance. Whether doth any Ecclesiastical Officer, Register, Apparitor exact or receiue any other or greater Fées then heretofore hath beene accustomed, and by the table of Fées to be iustified. Whether is the vsuall number of Apparitors increased, and in what manner is the countrey ouer-burdened, and grieued by the said Apparitors.

If you know of any other crime of Ecclesiasticall cognizance you are to present the same by vertue of your Othes.

FINIS.